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INTERNATIONAL BIBLE STUDY.

July 8th, 1883.——Acts VIII. 26-40.

For Comment see last *Guardian*.

July 15th 1883.——Acts IX. 1-18.

Saul of Tarsus believed it to be his vocation to make war upon the idea that Jesus was the Christ, and knew of no more effectual way of doing this than by availing himself of the secular power in siezing, scourging, imprisoning and when possible putting to death the followers of Jesus. He was intensely patriotic in his religion, and could not for a moment tolerate the thought that the Messiah should not deliver the Jewish people from the Roman yoke and give them preeminence among the nations. He was of course much impressed by the serenity and joyousness with which the followers of Jesus met reproach, suffering and death; but he was also irritated by it; it annoyed him that so much zeal and devotion should be exhibited by non-conformists, and he felt himself called upon to show equal zeal and energy in trampling down the stilent heresy. He looked upon this war as a holy war, and every stroke that he gave went to the perfecting of his righteousness. He heard of the progress that this mischievous heresy was making in Damascus. and having obtained the necessary authority from the high-priest, went there with a small force. His mind was made up to act with uncompromising severity; he would not allow a foolish and misplaced pity to influence him in favour of these wretched creatures who were bringing such disgrace upon the Jewish name.

He was near Damascus and every moment expecting to come in sight of it, when suddenly a great light from heaven fell all about him, above the brightness of the sun (xxvi. 13). The brightness was so great that he at once recognized it as supernatural; in fact he was made blind by it and fell to the ground. God dwelleth in light which no man can approach unto. Saul heard a voice addressing him by name and saying, Why persecutest thou me? He said, who art thou, Lord? Obtaining the answer: "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." Jesus and his people are so identified that to persecute them is to persecute him. He has all power in heaven and in earth, and is speaking to Saul from the midst of the divine glory, yet he is as near to his people as when upon earth and the reproaches and injuries which fell upon them fall upon him. In Palestine the hedges are often planted with what is called the prickly pear. Imagine a horse kicking against such a hedge; his bleeding limbs will ever testify to the vanity of his efforts. Thus it is with all those who seek to stay the progress of Christianity, in any age, in any clime. For there is a promise that all things shall work together for good to them who love God; and the persecutors instead of harming others harm themselves by declaring what spirit they are of and what master they serve; they give the Lord's people the opportunity to show the wonderful sustaining grace imparted by the Saviour.

Trembling, confounded, Saul had still sense enough to say (and it was the best thing he could say,) Lord, what will thou have me to do? The Lord bade him enter the city of Damascus, where he should receive the necessary instruction. His companions heard a voice, though they could not tell what was said; Jesus spoke in Hebrew, and they were probably Roman soldiers; they stood speechless. Afterwards, taking Saul by the hand, (they were apparently on foot, and not as is sometimes represented, on horse-back, they led him to the city, and to the house of a certain Jew named Judas, living in Straight St. Here he remained three days, sightless and fasting; he could not be persuaded to touch food; his mind was so engrossed by the discovery that he had been harassing and slaughtering the people of the Messiah. Instead of the extraordinary accumulation of righteousness upon which he had been pluming himself, he found himself a monster of wickedness.

God awakened and convicted Paul by means of the vision; but it was reserved for the despised believers whom he had come to apprehend, to speak peace to his troubled soul and take away his blindness. Ananias, a humble disciple of the Lord Jesus, is commissioned to go to him. Ananias knew for what intent Saul had come, and could not understand how the Lord should bid him go to him as a friend.

"Behold he prayeth." Now first; for now only is he able to take the position in which prayer becomes possible, the position of a helpless and undone sinner, casting himself upon the mediation of the Messiah. The Lord shows him at once in a vision, that deliverance is at hand. And soon Ananias comes and fulfils the vision by putting his hands upon him. But let us note the words of the Saviour concerning him;

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."

Jesus said to the apostles, Ye have not chosen me but I have chosen you, and ordained you that ye should go and bring forth fruit; so now to Paul. In order that he might have a man fully fitted to make known Christ to the Gentiles, it was needful that he should choose a man who had taken the most prominent part in seeking to destroy the Church, one so thoroughly convicted of sin and of personal unworthiness, as to be saved forever from the temptation to glorify himself.

WEEKLY REVIEW.

—Christians in Calcutta have been having a "Believers' Convention," under the presidency of the Rev. Dr. Phillips, of the Baptist Mission, Midnapore, a man who has the confidence and respect of Christians generally, and whose services were largely demanded in the Decennial Conference. We learn from the *Indian Witness* that the attendance has been large and the interest deep. The object has been, we suppose, to provoke one another to love and good works. The topic for the first day, Tuesday of last week, was Consecration; that for Wednesday, Our spiritual Lack and Languishing and its Cure; for Thursday, Abiding in Christ. Our contemporary believes that many obtained clearer and broader views of the obligations and privileges of Christians in India than they had ever received before.

—Among those who have given much attention to the subject of Mesmerism or Animal Magnetism, there are few who are not aware that there is such a thing as thought-reading, or becoming acquainted with what is in the mind of a person by means of some secret and inscrutable sympathy established between the party who reads and the party whose thought is read. Mr. Irving Bishop, at a large meeting in St. James' Hall, June 13th, wrote on a blackboard the five figures (66894) of a bank-note contained in an envelope, Colonel Statham being the only person in the auditory acquainted with the number of the note. He required that Colonel S. should fix his mind upon the successive figures. Colonel S.'s memory did not at first serve him with regard to the last figure, and here Mr. Bishop hesitated; but the Colonel presently decided that 4 was the right figure, and immediately Bishop wrote down 4. Shall the day come when use can be made of this power in a court of justice, and truths fished out of the minds of witnesses which they had no intention of revealing? It will be well for some of us to get our hearts purified from all that we do not wish to have known.

—How solemn the warning with which Christ bids men take heed how they offend one of the little ones that believe upon him, that is, how they do any thing to weaken the faith of incipient or immature believers. "It were better that a millstone were tied to the neck of such a one and he be thrown into the sea," than that he should do this. Nothing is more precious in the sight of heaven than the germ of faith, and woe to the man who does any thing to weaken it. In view of this solemn warning how can I have any thing to do with wines or other intoxicants? Nothing under heaven so directly wars against faith in Christ, as stimulant of this kind. Many a man has got rid of his convictions of sin and the dawning of faith, by

a glass or two of liquor. If I myself use such stimulants, I by my example encourage others, and among others persons of immature faith, to use them, and I am responsible for the damage that accrues to their moral and spiritual nature through this influence. If I invite men to drink, if I traffic in wines and spirits and furnish men with facilities for obtaining these things, I am offending against those who are deficient in faith and who need to be shielded from temptation rather than solicited to it. The word "offend" in this connection means the putting of a stumbling-block in the way of another. Am I my brother's keeper? is the Cain-like expression of men generally; is it any thing to me that he is wanting in moral stamina? Christ says, Woe unto you if you are not your brother's keeper, if you are not considerate of his perils, and try not to shield him from them. Paul said he would drink no wine while the world stood, rather than that his brother should stumble, or be offended or be made weak. It is high time that all Christians should take up a similar position. Thousands of persons are stumbled, offended or made weak by the idea that it is right for Christians to use stimulants moderately. This word moderation is Protean, and is made to take on a new form with every glass that is taken.

—In view of the many material discoveries and acquisitions of the age, many are led to entertain the idea that the world is on its way to perfection. Christianity may be a factor in the problem; it may contribute to the desired end; but whether or no, mankind is working out for itself a grand destiny. Some there are who think that the desired goal will be better reached without the recognition of Christianity as a revelation from God. The idea commends itself to many minds, because it goes to show the all-sufficiency of man's own powers, and to dispose of the delusion that he stands in need of special help from on high. But what evidence is there that man is moving in the direction of a millennium? Facilities of travel and of communication, and the numerous inventions by means of which conveniences are multiplied, and knowledge is popularized, are not found to have any special efficacy in giving men victory over their own evil habits and tendencies. For instance, men are not found shaking off their pride, their disdain of others, their quick temper, their inordinate desires, their love of intoxicants, their love of money, their resentment for injuries. We do not find that society is able to dispense with large police forces and numerous criminal courts. The men who manipulate our great machines, who engineer our steamers and trains, do not distinguish themselves from the rest of society by purity, generosity, self-control and the cultivation of spiritual graces generally. We do not find that our telegraphists, photographers and electricians are characterised by meekness and unworldliness and philanthropy. There has never been an age in which such world-wide efforts were made to bring a variety of intoxicants within the reach of every living man and woman. The New Jerusalem towards which the world is tending is one where there is a drinking saloon at every corner, and gambling-houses in profusion. There never was a time when men were more intent on multiplying and perfecting the instruments of destruction. The only reliable pledge of a better time coming is found in the promises that are given to us in Christ.

—We commend to the notice of our readers the remarks of Sir Richard Temple (among our Selections) regarding the Native Christians of India. It has been too much the fashion among men who took little pains to become acquainted with the facts of the case, to speak disparagingly of this class, and it is creditable to Sir Richard that he speaks out so unequivocally upon a subject which he has had unusually good opportunities of becoming acquainted with.

—The following from the *Indian Churchman* will show what a strange type of relilion is regarded by many as the highest type of Christianity:

Altogether Bishop Thorold is coming out in a firm consistent line, which is earning him the admiration of Churchmen. His has administered a severe rebuke to the obnoxious Churchwarden of St. James, Hatcham, and his sacrilegious friends. The Church-warden of S. Matthew's, Sheffield, requires the same treatment, but we fear there is no prospect of that at present. Mr. Walker, the Vicar of S. James', is recommended by his Bishop to "cleanse the Holy vessels in the vestry, which is equally with the chancel a part of the church, thereby ensuring that his own feelings of reverence will be satisfied, and no offence given to any of his parishioners." Under the circumstances of the case, this is good advice, though, as the *Church Times* pointed out, its general adoption would be far from tending to the diminution of the Altar Ritual, rather it would but supply occasion for the introduction of a magnificent ceremonial, in comparison with which anything that has been seen in the Church of England for the last 300 years would pale. Unless the Bishops think that English Churchmen as a body, desire the introduction of the Procession of the Blessed Sacrament, it would be well that the clergy should be directed to consume all that remains of the consecrated elements reverently before they leave the altar. There is little or no ritual connected with the ablution of the sacred vessels at the altar, and one would think, that as things now are the latter course would meet with most general approval from thinking Churchmen.

There were some in the days of our Lord who attached a great deal of importance to the washing of cups and platters, to whom our Lord pointed out that the best way to cleanse them was to give their contents to the poor and hungry. Luke xi. 39-41. To the pure all things are pure. From time immemorial the habit of connecting holiness with material things has been a snare to men. Even under the Jewish dispensation it had to be carefully guarded against. How pitiable that any should be going back to these beggarly elements, and finding magnificence in them. The following, also from the *I. C.*, shows how the work of undoing the Reformation goes forward:

It seems almost too good to be true but it is reported that the Archbishop of Canterbury has expressed himself in favour of the permissive use of the First Reformed Liturgy.

—A correspondent expresses surprise at the following sentence from our pen, in the issue of May 26th: "We are unable to reconcile with the teachings of the book the existence of something of a sinful nature anterior to or apart from sinning." Our friend asks: "Do these words refer to all men or to believers only? Is it not a fact that we come into the world with a sinful nature? And that in our flesh there is no good?" We believe that men are born with depraved natures which will certainly develop themselves in sin when the time for moral action comes; and that in our flesh there is no good; but we confess that we cannot conceive of sin apart from sinning. We cannot conceive that sin was in Eve before she sinned. The sin began with the desire to take what God had forbidden. Sin is the wrong use of the powers bestowed upon us. What we repent of is this wrong application of our powers. We are not speaking now of overt, external acts, but of the wrong action of the mind. Not to love God with all the heart, soul, mind and strength is sin. Restoration from sin is in thus loving God and our neighbour as ourself. The practice of sin brings in the intensifying power of habit. He that committeth sin is the servant of sin; it becomes his master; and can only be subdued by One greater than ourself. When a man loves God with all his heart and soul and mind and strength and his neighbour as himself, we cannot understand that there should be sin of any kind in him.

—The *Indian Churchman* regards John vi. 54 as supporting the Real Presence; "Whoso eateth my flesh and drinketh my blood hath eternal life." We were under the impression that the Ritualistic doctrine was to the effect that life was communicated by baptism and alimented by the Eucharist. But understanding the above verse of the Lord's Supper, it teaches that life cannot be obtained apart from that institution. The *I. C.* says that Christ fails to qualify this bold expression in the context (apart from v. 63). In this same discourse we find the following statements concerning "life": "This in the work of God that ye believe on him whom he hath sent." "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "This is the will of God that every one who seeth the Son and believeth in him, may have everlasting life." "He that believeth on me hath everlasting life." These and many similar passages show that life is obtained by faith. Truly to believe on Jesus is to believe that life comes to us through his death. The faith that saves is the faith that recognizes the atonement in Christ's death, and is emboldened by it to ask for justification and sanctification. We cannot understand John vi. 54 as signifying the Lord's Supper, without narrowing the other teachings of Christ.

—The Basel Missionary Society have sustained a serious loss by the death of the Rev. Mr. Pretorius, Inspector of Missions, reported in their monthly paper for last month. It occurred at Akra on the Gold Coast of Africa, Apl. 7th. He was in his 31st year, and appears to have been a young man of uncommon energy and devotion. A sketch of his life, by the Rev. G. Richter, appears in the last number of the *Harvest Field*.

—The Foreign Missions Committee of the Free Church of Scotland, have just appointed five new missionaries to the foreign field viz, two for the Livingstonia Mission, one for Blythswood, S. Africa, one for Lovedale do. and one for the New Hebrides.

—It appears that the Rev. Mr. Greenig, of the S. I. Conference of the M. E. Church, is about to leave for America. He has been this year stationed at St John's Hill, Bangalore, and we learn from the *Bangalor Spectator* that the members of his congrega-

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tion have opened a subscription to pay his passage expenses, and that over Rs. 400 has has been already collected; further contributions are promised.

—We do not know if our readers have seen the following extract from a speech made in England by Babu Pratap Chundur Moozumdar: "Sir, the people of India would rather go bare-footed; they would rather not have the honour of dragging academic tails behind them, than that they and other men should be poisoned with the vilest poison (opium) that ever imagination invented." The position of moral heroism here assumed by the speaker in behalf of his countrymen, must have deeply impressed his auditors. The *Dnyanodaya* expresses a desire to see the feeling here attributed to the people of India, expressed in some more unequivocal way. The fact is that there is an immense consumption of opium for non-medicinal purposes in this country. In some parts of the country it is prepared as a drink, and habitually taken by large numbers as a beverage. The people of India would rather go bare-footed, than that men should be poisoned with this vilest of poisons. There are multitudes here in every grade of society, who would rather go bare-footed than go without opium. It is found necessary even in the gaols to supply the inmates with their regular allowance of opium; and so accustomed are the people to this vilest of all poisons, that it is constantly given to infants to keep them quiet and leave the mothers free for other work.

—Cholera is now standing as a spectre upon the south-eastern threshold of Europe. The outbreak in Egypt awakens alarm lest the scourge should be about to repeat the circumnavigation of the globe, twice previously made.

—By an extraordinary rise of the Taptee almost the whole of Surat was under water last Monday night. Many houses have fallen, and many lives have been lost. It has taken nearly the whole of the year to make good the damage done to the B. B. & C. I. lines of railway, last year. A portion of the G. I. P. R. has also been under water, from the inundation of the Taptee.

In Memoriam.

It has pleased the Lord to remove from this earth Munshi Abdus Salam. He died on the 19th ult., at the age of 67 years.

Our departed friend was suffering from fever for the last four months. As he was not getting better, it was thought a change might do him good. His eldest daughter, wife of Moulvi Saftar Alli, came up from Bhandárá to take him there. The journey proved long, and he arrived at that station in a greatly exhausted state. Three days after this, his spirit returned to its Maker. His end was full of peace.

The deceased was a native of Porebunder, a town on the western coast of Kattyawad. He belonged to a Mohammedan Moulvi family of great distinction. It is a noteworthy fact that most of the members of this large family joined the Christian church one after another within two years. In 1843 some of the Irish Presbyterian missionaries made Porebunder their station, and it was through the earnest labours of these brethren, especially of the late Rev. Robert Montgomery, that the light of the glorious Gospel of the Lord Jesus dawned on the minds of these people. The first to be convinced of the truth, and to make a public profession of his faith in Christ, was the eldest son of the family, who was then a middle aged man. He was baptized by Mr. Montgomery in 1844. He is still spared to adorn the doctrine of the Saviour by a holy, devoted life. Soon after he was joined in the profession of faith by his wife and children. In 1845 the venerable head of this family, Mya Mahommed, was baptized in his eightieth year by Mr. Montgomery. A year later witnessed the baptism of the subject of this notice and his family. Being well-known for their learning and social position, their baptism created no small stir both in their native town and the country around. For a long time they encountered fearful persecutions from their former co-religionists. This they endured with exemplary faith and patience. The devoted missionaries had also their full share of suffering. The mission being in the territory of a native chief, who would not tolerate missionary operations to go on in his place after the secession of a large respectable family from their former faith, was obliged to be closed. The converts also gradually left the place.

About twenty years ago Munshi Abdus Salam came with his family to reside in Bombay. Soon after this he became the head catechist of the S. P. G. Mission, and continued in this position up to his death. He was a person of great oriental learning, knew thoroughly Persian, Arabic, and several Indian dialects. He was well versed in the Koran and Mohammedan literature. He could repeat apt passages from the Koran in support of his argument with remarkable ease which greatly confounded his opponents. Above all, he was a true, humble follower of the Lord Jesus; and his great desire was to make known Jesus. Those who knew him greatly admired his Christian disposition and character. He was full of love and charity. He had many sore trials in the death of several of his grown up children, five sons and two daughters, and lastly of his wife, but he bore all these trials in Christian faith and patience. Among the Mohammedans of this place he had many bitter enemies but never did he show any revengeful spirit towards them. He used to forgive them after the example of the Master. Though he was severely tried during his last sickness, yet no one heard him utter a word of impatience. Often he would say he was resting on Jesus —God's will be done. Just before he breathed his last, those by whom he was surrounded heard him repeatedly saying, Jesus, Jesus, Lord Jesus come.

Thus departed the spirit of one saved by the precious blood of Christ. "Blessed are the dead that die in the Lord."

Dhanjibhai Nouroji.

4th July, 1883.

NOTICES OF BOOKS AND REPORTS.

"Stepping-stones to Higher Things." By Captain Seton Churchill. Eliot Stock, 62 Paternoster Row. Captain Churchill spent some years in India, and many, at different stations, remember him as an earnest, upright and consistent Christian, joining heartily in Christian work of various kinds. He has now some appointment in the War office, London. We are glad to become acquainted with him as an author. (A copy of this book was sent us at the beginning of this year, but failed to reach us.) This book has been written, we judge, simply from a desire to be helpful to others, and our impression is that it is well fitted to be. There are 18 chapters on the following among other subjects: Divine Standard; Sin; No Difference in God's sight; Not of Works; Faith; Causes of Delay; Substitution; Conversion; Assurance; Final Perseverance; Christian Activity. Some of the matters are not put in the way we would put them; *cela va sans dire*. We think the expression 'Once in Christ always in Christ' or 'Once a child always a child,' is misleading. Christ indeed says of his sheep, they shall never perish; but he also tells us that these are they who hear his voice and follow him. Such indeed are safe. He that believeth hath everlasting life; the two present tenses being equally significant. But this book has no tinge of antinomianism that we can find. We are heartily with the author in his views of the ruin and bankruptcy caused by sin and of the all sufficiency of divine grace, though we should have been glad if he could have testified to the willingness of the Lord Jesus to give his people complete victory over sin in this life. He has not given us a chapter on Sanctification. Not a few in the Church of England have come of late to a recognition of privileges not formerly apprehended. We make the following extract from the Chapter on No Difference in God's sight.

One act of a rebel shows a disloyal heart. Many more rebellious actions may follow or not, as circumstances dictate. People are apt to judge harshly of a poor uneducated man in the lower strata of society because he openly gives way to temptation, and to think too well of those in the upper classes who do not openly indulge in gross sin. The restraints of society may, after all, have been the only motives which restrained the latter. There is such a thing as sinning in heart and in desire, but being restrained by circumstances around from openly indulging in sin. The brutal drunkard who starves and beats his wife, and the amiable, refined, high-minded young lady who hardly knows the meaning of an impure word, both have a sinful nature, and both require a change of heart. The one may have given way to all the brutal instincts of a depraved nature, while the other, debarred by the restraints of society, may have refrained from ever openly indulging in any of the grosser forms of sin; but in God's sight, both alike are sinners, 'for there is no difference, for all have sinned and come short of the glory of God.' Without any wish to incriminate the one, or to exculpate the other, it is well for us to see that there is no claim to merit before God on account of the circumstances in which He has placed us. Had the circumstances been reversed, perhaps the results might have been reversed also.

It is said by medical men, that in the healthiest children ever born the seeds of disease exist. Certain climates and certain conditions may bring more prominently forward one disease than another, but the seeds are there. And so with sin, certain states of society may curb or develop certain sins, but still the seeds are there. For instance, let us take the case of a child born in a Christian home 'whose cherished existence is his parents' hope, whose little limbs are wrapped in ermine, and fondly sheltered from every approach of harm; his faculties unfolding only to enjoy, increasing only to be satisfied; every feeling considered,

every *thought directed*,' * and compare it with the 'squalid offspring of degraded passion who opens his eyes upon filth and profligacy, his ears upon blasphemy and falsehood; untaught and uncared for till nature matures his faculties into instruments of crime.' † Who can say, that had the circumstances and surroundings been different, the results might not have been reversed? The bars of the tiger's cage may effectually prevent him from doing harm, but they do not change his savage nature. While thanking God for the restraints of society, which are in great measure the results of Christianity, we must recognise the fact that all ground for self-glorification is removed.

If we have only sinned once in thought, word, or deed, or have ever failed to do what we ought to have done, or have done what we ought not to have done, we have 'come short' of the glory of God. We may have sinned many times, or we may have sinned few times; but many or few, we have come short of God's standard of perfect holiness. To use an oft-repeated illustration. If the standard of height of her Majesty's Guards was fixed at six feet high, men of five feet eleven and three-quarter inches would be rejected, just as much as men of five feet, though the former would be only one-quarter of an inch too short. One can well imagine many recruits all below the standard waiting to be measured. The taller ones would ridicule the hopes of the shorter ones anxious to be enlisted. But when brought to the standard, all alike, whether tall or short, would be doomed to disappointment. Many pride themselves on not having been so bad as others; anh therefore, while fully believiig that many will be rejected for falling so very far short of God's standard, flatter themselves that as they are much nearer the standard they will be accepted. But there is no difference: God recognises no degrees. All have been guilty of breaking some of the laws of God; and one shortcoming brings the sinner within the power of the law: just as one inch of water over a man's head will suffice to suffocate him as surely as the deepest ocean.

When the Spirit works in the heart of man it convinces him of sin; not of individual acts only, but of sin as an indwelling power, of which the acts are the indication. A physician cares little to remove the outward indications of an inward disease until he has first removed the primary cause; and so until man is regenerated by the Spirit of God, sin reigns within. Possibly some individual sins may be overcome; but as long as the heart remains unchanged, sin will show itself in some form or other. I have known a drunkard become a total abstainer, and a great blessing he became to his wife and family. Having overcome his great besetting vice, he became intensely self-righteous;

'What avails one sin plucked up, one evil stain,
If in the heart ten thousand still remain?'

When once God's Holy Spirit convinces of sin, it matters not whether the individual has in the sight of man been a good or a bad one; that soul feels sin as he never felt it before. Instances are not wanting of such intense anxiety to escape from the burden of sin, as to upset the mind and impair the health; and that in not only outwardly bad lives, but in those which are considered upright and respected. Perhaps such have gone on quietly through life in a state of satisfaction and easy contentment about themselves. But when once the Sun of Righteousness shines into the dark heart, the sinner sees how vile he is. A room may be very dirty, but if it is also very dark the occupant is unconscious of its condition; once let the sun shine in, and its condition becomes instantly apparent. The sun is not the cause of the condition of the room, it is merely the means of making it apparent; so, too, does the Spirit of God render apparent to the sinner the corruption and iniquity of his heart.

* 'Christ our Example,' by Caroline, Fry. † *Ibid.*

"Report of the Basel German Evangelical Missionary Society in S. Western India." At almost all the stations (19 in number) some accessions to the church are reported, though not in large numbers. The total number of communicants has advanced from 3842 to 3965. Converts baptized last year, 149. Looking back to the famine period, the Report says:

In reviewing that whole time the opinion based on experience has been expressed, that it would have been wiser for our Mission not to have admitted into close connexion any people who applied for it during the famine, but to support indiscriminately all those who suffered want, and to postpone all admittance to instruction and all closer connexion till the famine was quite over, the relief works closed and alms-giving returned to its former level.

It is very pleasant to hear of a large number simultaneously turning to the Lord, but it is well at such times to make allowance for the power of sympathy, and to remember the parable of the Sower.

It is much to be lamented that our congregations do very little in spreading the Gospel amongst their countrymen, though as individuals many may value and enjoy it for themselves. We think that the work of the paid agents, even though these be selected from the best portion of our congregations, can never make up for this deficiency in unpaid work for the souls of men.

Does not the fact that there are paid agents tend to hinder other Christians from realizing their obligation to make known the Gospel? We think it does to a great extent. The Report mentions a number of modifications that have been introduced in some departments of the work, calculated to increase their efficiency. There are 40 ordained missionaries, and 19 lay brethren, connected with this Mission. There are 7 Native Pastors and 80 other Helpers. Schools 84; children under instruction 4008. Catechumens, 362. We notice that trombones have been introduced in the church services at Mangalore, and prove 'a new stimulus.' The Seminary for the training of Catechists at Mangalore was burnt down on the 25th of March and no doubt is entertained that it was the work of an incendiary. A large amount of printing has been done especially in Canarese and Malayalim. The Malayalim New Testament has been revised. In the various Weaving, Tile and other industrial establishments 638 persons are employed, of whom 281 only are Christians. We hope soon to make some further extracts from this Report.

Report of the W. India Aux. Ch. Missionary Society. There are ten missionaries now in the field, (one unordained) and five Native Pastors or Missionaries; 31 Chr. schoolmasters and mistresses, and 19 non-Christian; 6 Catechists, 6 Assistant do.; 10 scripture-readers. There were 27 adults baptized last year, viz. 13 at Aurungabad, 8 at Malegaum, and the remainder at other stations. There are 1152 pupils in schools, of whom 272 are in the Money School, and 138 in Miss Morris' schools. It is proposed to commense shortly regular work among the hill-tribes (Kolis) of the Poona and Jooneer districts. There have been some attempt to reach the Bhils in Kandeish. A junior missionary to be associated with the Rev. Mr. Deimler in the work among the Mohammedans, appears a desideratum. A number of matters mentioned in this Report have already been noticed in our columns. There is a mistake in the statistics of baptisms at Aurungabad, on p. 5, as is evident from the Rev. R. Nouroji's report. Mr. Deimler gives an interesting account of the conversion and baptism of a young Mahomedan, a Sayad of good family and prospects, awakened and convinced at Aurungabad but baptized in Bombay, and afterwards placed under the care of the Rev. Mr. Baring at Batala, in N. India. We hope he will return some day to bear his testimony in this place. Mr. Deimler speaks of Professor Grau's Origin and Goal of the Development of Culture, as a work that would be very helpful to the Natives if made accessible to them, and is now engaged in preparing (with Mr. Carss) an English version. Mr. Roberts reports that the farm connected with the Orphanage at Sharanpur, has yielded 35 per cent. profit on the money expended. Large audiences attended the bazaar preaching in Nassick.

Report of the Secundra Church Mission Orphanage. There are 216 boys and 208 girls in this Institution. The aim is to fit these children for future usefulness, either as artisans or in connection with mission work. The Report says:

There are now ten married Secundra women with their husbands engaged in active work only in the Panjab.

Through marriage and emigration the list of communicants was reduced from 164 to 105. Four boys joined the staff of Readers as probationers; one the Allahabad Theological School, and one the Agra Medical School. Twelve girls are in the Benares Normal School. The Orphanage is under the care of the Rev. J. and Mrs. Erhardt and of several European ladies. Expenditure, Rs. 22,974. Subscribed in India, Rs. 1,002.

"Contribution towards the Determination of the date of Our Lord's last Supper." By the Rev. Alex. Anderson, M. A., LL. D. Director of Chanonry School, Old Aberdeen. We have always been of opinion that our Lord's Last Supper was on Thursday evening, the evening when the 14th Nisan began. This was, according to Jewish computation, the beginning of Friday. Dr. Anderson's view corresponds with ours. In a carefully elaborated pamphlet of 44 pp. he seeks to combat the view which would make it later and does it in our opinion successfully. The death of Christ on the Cross at the close of Friday was really the event prefigured by the Passover Supper. At that time, it could not of course be observed by Jesus, and he kept it at the beginning of the 14th Nisan, i. e. Thursday evening, after sunset. Dr. Anderson carefully reviews the reasons that have been advanced for the other opinion. The pamphlet 44 pp. has been beautifully printed, and many will be glad to have this able discussion of an important question.

"The Voice of India." No. 6. This contains copious extracts from a large number of the Native papers of the different Presidencies, on the various subjects that have occupied the attention of the public during the last month.

The Bombay Guardian.

SATURDAY, JULY 7, 1883.

PHILOSOPHY OF MISSIONS.

UNDER the above title the Rev. T. E. Slater of the London Society's Mission, Madras, has written a book which has had a signal success, in that it has been the means of converting the *Bombay Gazette*. It is quite delightful the way in which this young convert now speaks of Christianity and Christian Missions; nicer things could not be said in our own columns. It is pardonable in young converts if they are somewhat enthusiastic in praise of the one who has been the means of bringing them from darkness to light; and no one we trust will grudge the Rev. Mr. Slater such eulogies as this:

The author of a little book before us ("The Philosophy of Missions: a present day plea;" by J. E. Slater) has long been known to those interested in the matter as practically the only missionary of whom the public are aware in India, whose teachings are on a level with what Christian theology has become or is becoming under the widening influence of modern thought and research. He has had the honour of being branded as a heretic, and nearly driven from the society whose service he ornaments, by the adherents of the traditional theology he has criticised; and in spite of these obstacles, he has carried on in Madras, and has now returned from furlough to resume in Bangalore, a very interesting work among educated Hindus. Those who have read his *God Revealed*, and other publications, will know that he, if any one, can put before the public a plea for Christian missions upon grounds which even an infidel might admit to be valid.

We remember having once noticed some work by Mr. Slater, expressing our dissent from some of its views; but were not aware that he had been branded as a heretic. We have not have the pleasure of seeing the book to which our contemporary refers in such glowing terms; but the passages quoted are well worthy of a place in our own columns and we here willingly introduce them:

"Christianity, he says, "has not only given to men a pure worship and 'a moving faith;' but it brings with it a complete renovation of society, and an emancipation of the human mind from base superstitions, foul licentiousness, and idle speculations. It has conferred the rights of humanity on the entire race; the rights of private judgment and liberty of conscience upon each individual man. It is the religion of the family and of the future. It has entered the circle of home, sanctified the marriage tie, and elevated the condition of women and children, the former being no longer degraded, and the latter no longer the property, but a part of the family. It has removed the crowning curses of domestic and social life—polygamy, polyandry, concubinage, slavery, infanticide, and other cruel rites—which have debased non-Christian lands, ancient and modern, and has thereby saved many tribes where native life would otherwise have become extinct, for barbarous and uncivilised peoples sink the deeper the longer they are left to themselves. It has inspired love of man *as man*, giving birth to brotherly feelings and self-denial. It has ameliorated human suffering, brightened the life of the young, and lightened the burdens of the poor. 'As a matter of fact,' says Mr. Lecky, 'it has probably done more to quicken the affections of mankind, to promote pity, to create a pure and merciful ideal, than any other influence that has ever acted on the world.' It has created a community of classes, fostered representative government, moderated legal severities, and laid the basis of international law, by elevating the sentiments and practice of warfare, and encouraging intercourse and commerce among the nations. It has supplanted the old idea that the governed exist for the wealth and welfare of the governing, the subjects for the sake of the Crown, with the nobler sentiment which is at least the ostensible, if not the real, motive in all modern extensions of our own British Empire—that our rule is beneficial to those who are brought beneath it. There is no phase or condition of human life that is not blessed by the ideas of Christianity."

What higher laudation could any one render to Christianity? If our contemporary can accept and publish this conception of the office and work of the Gospel, he cannot wonder that they who publish it should have their hearts very much set upon the work they are engaged in, and he will doubtless be ready to excuse them if they treat it as 'the one thing needful.' Society cannot be saved except as the members of society are saved. These curses that are recapitulated above, disappear as the Gospel advances; who then can refuse to help forward this work, without appearing to be the defender of those curses?

The *Bombay Gazette* is led on by this 'Daniel come to judgment' to say that outside of Christianity there is no essential connection between religion and morality.

We quote again from our contemporary's columns:

Other religions, he goes on, may be more or less moral in some of their conceptions. It is an old trick to pick out the isolated ethical sayings which are found in them, and then say that the moral element of Christianity has in it nothing distinctive. He carefully passes in review all the old religions, with special reference to those people who delight to go into ecstacies over them at the expense of Christianity; and while sympathising, as missionaries rarely used to do, with all that is good in them, insists that "the true originality of any system of morals depends, as has been frequently pointed out, not so much upon the elements of which it is composed, as upon the manner in which they are blended together, the proportionate value that is attached to different qualities, the symmetrical formation of a certain type of character. And judged thus, the Christian type is altogether different from the pagan. Christianity has originated a character which in the matchless blending of the sterner and the gentler virtues, and in the pourtrayal of virtues altogether unknown before, was never even imagined in the ancient world. . . Love to God, and love to man, which are the root ideas of Christian morality, representing as they do the filial relation to God, and the brotherly relation to man, were, it is true, latent in human nature, but were evoked by Christianity; and from them have sprung new motives of action, new sanctions for duty, new principles and aims, the fruits of a new spirit which, entering into our fallen humanity, makes it flourish again." Outside Christianity there is no essential connnection between religion and morality.

Mr. Slater adds:

"There is much high moral teaching among the Hindus; but knowledge and works, belief and practice, thought and life, are far more completely divorced than among ourselves. Theoretically a Hindu may be one thing, and, practically, another; and it is this strange severance of two parts of human nature that renders moral and social reforms so difficult in that country. The understanding of the Hindu may apprehend the fitness and unfitness of things, but there does not follow the practical authority of these conceptions over voluntary actions; there exists a moral inability to allow any necessary connection between conviction and practice." It is to its unique power in transforming individuals, combined with its sublime morality, that Christianity owes its power.

Again we congratulate Mr. Slater on having taken captive our contemporary, and taught him to see these things, generally hidden from 'the wise and prudent.' We have been trying, ourselves, after our poor fashion, to say some of these things; but we are very glad that the Madras missionary has succeeded where we have failed.

Christianity wins its way in the world by stripping men of the idea they have of their own goodness and sufficiency, and by inducing them to receive Christ as an infallible Teacher and Arbiter. It is a very hard thing for a man to believe that he naturally loves darkness rather than light, and that he must be *transformed*. Because he naturally loves darkness and self rather than light and God, he occupies himself with excellent moral sentiments without being swayed by them. If Christianity could do nothing more for men than set before them excellent moral precepts, it could do very little for them. It would be like showing a helpless cripple the way to a distant city far away beyond ranges of Alps: what he wants is to be made whole, or, as our contemporary puts it, to be transformed. You may preach to the selfish man about the obligation to love his neighbour as himself, but unless you can guide him to some power that will make him over again, your homilies will be in vain. Christ is unselfishness incarnate, and Christ on the cross draws men to himself that he may make them like to himself. This is our philosophy of missions; and this, it would seem, is Mr. Slater's Philosophy of Missions.

APOCALYPTIC SKETCHES. LXII.

Rev. XIX. 17-21.

Paul speaks of "knowing no man after the flesh." The sinful heart of every man was revealed to him in the Gospel. The one consideration before him was, how does each man stand related to the salvation that is in Christ? Ordinarily the flesh is a kind of disguise, bidding us note the man's position in society, his wealth, his influence, his credit, his power. But when the Lord Jesus shall be revealed upon his throne, compassed about with all the holy angels, then the one absorbing consideration for every man will be, how does he stand in relation to the crucified and risen Saviour and Judge? And what is said about consuming the flesh of all mankind may have reference to this wondrous change in the way of viewing men and the things of men, brought about when Christ will be seen upon the throne of his glory. It is the sharp sword that goeth forth out of the mouth of Christ that is to smite the nations. But the word (which is what the sword here represents) wounds and slays by convicting men of sin and danger and helplessness. Under the mighty revelation made in the heart by the word (my word shall judge them in the last day) all their pride and self-complacency, and trust in visible things, are suddenly slain; the individual no longer finds the world between him and God, but knows only him who sitteth upon the throne and himself standing before it. Men now take all manner of liberties with the word of Christ, interpreting it to harmonize with their own

ideas; but when the King of kings is manifested, and they are made aware that every familiar word of the Gospel is invested with all this overwhelming majesty, the delusions of ages shall vanish. Those churches that have boasted of their intimate relation to Christ and of the authority and dignity imparted by him, will find themselves suddenly stripped of all their meretricious finery. How many in that day will stand before the universe as religious swindlers engaged in the miserable work of passing off their own fictions as the truths of Christ, and of intercepting the honour due only to Christ. The grander and more lofty their assumptions, the deeper their overthrow.

"And the beast was taken, and with him the false prophet that wrought miracles befcre him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

The beast was brought before us in ch. xiii. 1-10, and the false prophet is the system delineated in the latter part of that chapter. It is there described as "another beast," "having two horns as a lamb," bringing people every where under the control of the first beast. The particulars were explained by us in their place. By means of the clerical system or priesthood, the first system is made ubiquitous, brought near to every man, and the alliance of Church and State reproduced in every country.

We have seen the Pope deprived of his temporal dominion; but the priesthood, by which in every Roman-Catholic state the power of the papal system is brought to bear directly upon every man, is still extant and vital. In 2 Thessalonians ii. Paul speaks of a power then existing, hindering the development of another system which he calls the apostasy, the Man of Sin, the mystery of iniquity. When the power then existing, the pagan Roman Empire, should be taken out of the way, this mystery of iniquity would be revealed and would continue till the coming of Christ in glory, when it should be destroyed. Thus we are enabled to identify the Man of Sin with the system whose overthrow is pourtrayed in Rev. xix. A characteristic of the Man of Sin is all deceivableness of unrighteousness, with signs and lying wonders. So here the false prophet works what seem to be miracles before the beast, deceiving those that had received the mark of the beast. These both were cast alive into a lake of fire burning with brimstone. These both are not persons or individuals, but systems. The judgment of God will be seen to rest upon them tremendously and irrevocably. Here it had all along been claimed for them that they were according to the mind of God; it will now be seen by all that the wrath of God rested upon them. It appears then that we have little reason to believe that these systems will be reformed or protestantized; they maintain their attitude of lofty assumption until the judgment of Christ is suddenly revealed.

"And the remnant were slain with the sword of him that sat upon the horse." This remnant probably refers to the other churches that have participated in the apostasy, though they have chosen to remain distinct from Rome; some of them ancient and some of them modern. They are slain. Their pretentions are exposed by the word of Christ.

REMINISCENCES. CCXVIII.

Extracts from note-book. Bombay 1849.

May 13. Beloved, if God so love us, we ought also to love one another. Nothing is clearer in my experience than this, that it is only as we have a sense of God's love to us, that we are able to love one another. In order to love our fellow-men it is necessary to know and retain in mind Christ's soul-subduing love to us. In this way God has the glory of all the love we exercise. It is the inevitable effect of the happiness bestowed upon us. Hence the obligation to be happy in Christ.

Mark x. 21. Jesus, beholding him, loved him and said" &c. We may then regard the words that follow as words of love. But people generally regard them as among the most terrible in the whole Gospel. This is because men do not understand the meaning of the words, 'treasure in heaven,' and the word 'me.' The words are really full of the most magnificent offers. In the 30th verse, Christ distinctly says that he gives to those who make sacrifices for him what is 100 times the value of the thing sacrificed, in this life, and in the world to come eternal life. The one thing lacking to that young man was [faith to appropriate] Christ, who, if he had embraced him would have become a talisman to substitute for every thing he possessed, something 100 times better. We ought to keep this in mind all the day long, and improve it with regard to every little sacrifice we are called to make. He that soweth to the Spirit reaps in this proportion, and there are not always four months to the harvest. 30. "For my sake and the Gospel's." Monachism condemned by this conjuction.

"With persecution." After making all deductions for the suffering arising from persecution, there will still be a gain of a hundred fold. What constituted a very particular element in the sufferings of Christ on the cross, was this that he was the truth, and that the truth was crucified with him. He was identified with the truth which he had been for years inculcating; with all that he had taught concerning the nature of true religion, the necessity of holiness, the character of the Scribes and Pharisees, the nature of mankind generally, the character of God and the way of salvation; in a word with the whole Gospel. It stood or fell with him. If God bore testimony to him, then the Gospel was all true; if in this last hour God refused his testimony and abandoned him to his fate, what other conclusion could be formed than that it was all false? There were thousands in Jerusalem at this time who were intensely pondering the claims of Jesus, and who when they heard that he was in the hands of the authorities, expected that there would be now a settlement of this question. The weeping daughters of Jerusalem were perhaps of this class. Christ, looking down from his cross upon the multitude saw what effect this shameful termination of his life would have in their minds. It was like a voice from heaven declaring that all this crucified One had ever uttered was false. Jesus saw the Scribes and Pharisees resuming all their authority over the people, and receiving perhaps the more deference because of the temporary cloud brought upon their reputation by Jesus. He saw all that work of demolition and reconstruction, of plucking up and planting, which he had been for years labouring at with such energy and patience in an hour undone. This must have been a cause of intense anguish to him, causing him to cry out, "My God, why hast thou forsaken me?" The love of the truth was dearer to him than life, and through his identity with it, it was crucified with him and falsehood was crowned. The disciples also were identified with him, and they began this day to understand what Christ meant by the oft-repeated words: If any man will follow me, let him take up his cross and come after me. They had to share in his humiliation and dishonour, whether or no. In the eyes of men they were as abject as their Master. Only the day before, they had been dreaming of glory and honour, and had been disputing who should be chief, and now they found themselves, by virtue of their connection with Jesus, universally contemned and execrated. How many a finger was pointed at them as they huddled together, at a distance from the cross; how many a word of derision had they to listen to! They saw multitudes who had previously been inclined to look upon them with admiration, whose countenances were now only expressive of scorn and contempt. Are we able to occupy the place occupied by the disciples on that day? This is a necessary condition of our discipleship; it is not necessary that we should have their unbelief; we may greatly sweeten the cup by remembering what they forgot, Christ's predictions and promises, and remembering always his resurrection. Those of them who had most love, would think less of their own sufferings and more of his. Their humiliation would seem very light in comparison with his. If I read myself aright my chief bitterness since my residence in this city, has flowed from the dishonour that accrues to Christ.

34. "And the third day he shall rise again." The darkest hour this world ever saw had hope in it to those who remembered the promises. Truly our God is the God of hope. To be without hope is the distinction of hell. My burden is light, said Christ; and yet that burden was the cross. It is faith that makes it light, faith, the substance of things hoped for.

Every exercise of genuine love is of great value. A word, a smile, glance, a pennay, if expressive of Christian love, is worth a lakh of rupees. Find out the difference between my value and the value of God, and we shall have the value of love. God is love, and he that dwelleth in love, dwelleth in God and God in him. It is important to study the difficulties in the way of loving that we may be on our guard against the sin of denying God and preferring self. God has, I think, done more to make it easy for me to love than for any other; to refuse to love, to give God utterance, is to nullify all that God has shown me of myself. Humility makes love easy; pride makes it difficult. The outstretched arms of Christ upon the cross, are ever seeking to reconcile me to my follow-men. He tasted death for my fellow-sinner as an example to me. I have been created anew in Christ Jesus for the very purpose of conveying God's love to my fellow-men. I cannot rob my neighbour of any thing more precious than this. What a stewardship! By faithfully uttering God's love I shall largely enjoy his love, and I cannot give a cup of cold water, but God will own himself my debtor. There is no directer way to his heart.

THE ORIGIN OF THE TITLE "CHRISTIANS."

(Communicated.)

In the report of an address delivered at the late Blackheath Conference, the speaker is said to have "dwelt upon the fact that the disciples were first *called* Christians, Acts xi. 26, and the calling was by divine command and revelation, as clearly indicated by the words employed in the original." Having preached on this very passage a short time previously, and taken an exactly opposite view to that referred to above; I was led on reading it, to re-examine the subject more carefully with the following result, which I beg to submit as a humble contribu-

tion to the exposition of an interesting historical fact.

My contention is, that there is no warrant whatever for the assumption of the Conference speaker, that "the calling [the disciples Christians] was by divine command and revelation." The words "employed in the original" *do not* "clearly indicate" any such thing. As Eadie says: "No hint is given of divine agency, nor is there any such allusion in the subsequent books of Scripture."

The original word, *chreematizo*, means (1) to do business, either private or public; to be employed in accomplishing anything; to give audience and answer; to give response or decision. Hence in the New Testament it is used (2) in reference to a divine response, oracle, declaration, and means to be admonished or instructed by a divine communication. In every such case *the divine agency is clearly expressed or distinctly implied.* The word also means (3) to be named or called in any way, without a divine communication.

Chreematizo is used ten times in the New Test.; four times it is translated *warned*, once *admonished*, once *revealed*, once *spake*, once (noun) *answer*. In five of these eight instances just enumerated, divine agency is clearly implied; and in three, expressly declared. In the two remaining instances of the entire ten, the original word is translated *called*, without any reference, implied or expressed, to divine agency. These passages are—the one under consideration (Acts xi. 26) and Rom. vii. 3, "If while her husband liveth, she be married to another man, she shall be *called* an adulteress." On purely exegetical grounds, therefore, we are justified in rejecting the idea of the divine origin of the title first bestowed on the followers of Christ in Antioch, a city noted for its wit and levity, which it "often displayed in inventing nicknames."

Let me append the opinions of a few leading commentators, which abundantly confirm the writer's view. "This name is never used by Christians of themselves in N. T., only as spoken by, or coming from, those without the Church" (Alford).—"Given them by the Romans probably, not by Jews, who would not admit that Jesus was the Christ" (Wordsworth)—"A Greek, like an English speaker, naturally taking it [Christ] for a proper name, and hearing that this sect styled themselves followers of Christ, would very easily add the usual adjective termination, and call them *Christians*. . . . For this Greek appellation, which is now naturalized in all civilized languages, we must doubtless thank the genius of the lively Greek pagans of Antioch." (Whedon)—"There is little doubt that the name originated with the Gentiles, who began now to see that this new sect was so far distinct from the Jews, that they might naturally receive a new designation" (Conybeare and Howson)—"I incline to the opinion, however, that it was given to them by the Gentiles who were there, simply as an appellation" (Barnes)—"This name originated not within, but without, the Church. . . . with the heathen in Antioch" (Olshansen). "The people of Antioch ever on the alert for a gibe or mocking taunt, and taking Christ to be a proper name and not a title of honor, called his followers Christians" (Smith's Bib. Dic.)—"It does not occur in the N. T., as a name used by Christians themselves, but only as a nickname or term of reproach" (Cremer's Lexicon.)

Nearly all modern exegetes I believe take this view. Pious, though Calvinistic, Scott takes the other view, translating as follows: "And it came to pass that they [Paul and Barnabas]. . . . called the disciples Christians," adding his opinion that this is "indisputably the natural construction of the verse," and that "the word implied that this was done by divine revelation"—an unsupported hypothesis, as we have seen. Good old Matthew Henry, always spiritual and suggestive if not scholarly and critical, does not commit himself to a dogmatic opinion; though considering it likely that the disciples themselves assumed it. In his Life of St. Paul, Farrar thoughtfully suggests that the word contains the Hebrew conception of a Redeemer, expressed by a Greek word with a Latin termination, thus uniting all the great races, and happily indicating that universality which the title subsequently attained.

Cui bono? some one, aye, many will ask. The Conference speaker at whom the gun is aimed may possibly never see this article; and what difference, after all, does it make? Well, the writer has any how discharged what he considers the duty of every true Christian, to protest against the foisting on to passages of Scripture a meaning and an idea they were never designed to bear.

The question for me and for the reader is—am I a Christian? Have I put on the Lord Jesus Christ? Have I been born again? Am I in Christ as the branch in the Vine? Is Christ in me the hope of Glory?

J. E. R.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I was in Port Natal, South Africa, from the beginning of 1855 to the latter part of 1867. I think it was in 1856 that Dr. Colenso came out to the Colony. The first thing he did was to demand the £6000 that Miss Burdett Coutts had sent to Natal, (as she did to every other Colony,) for Church building. The Durban people would not give him a penny of it, consequently he locked the Church and put the key in his pocket, and would not allow them to worship in it. I was asked to break the door open for them but declined; another Carpenter, a German named Herman, did it and they held the Church in spite of Colenso, and burnt him in effigy, and I can assure you he was glad to get out of Durban with whole bones. The next thing we heard of his was that one of his Kaffir pupils had converted him, and then came out those infidel books of his on the Pentatauch and they could not have come out at a worse time for us Methodists, in Durban. I had been then a member about 6 years, converted in November, 1859. Our Church in 1865 had got into a dreadfully low state through dissensions, slanders and backbiting. At that time Dr. Colenso's works were in every body's hands that could afford to buy them. The consequence was that every Church, ours as well as the rest, suffered by it. I read them but I thank God, they never did me any injury. I was too well rooted and grounded in the faith. I certainly was astonished at a Minister and a Bishop's denying the existence of Moses and teaching that the children of Israel never knew the name of God till Samuel's time and that Satan or Lucifer was a myth: as to Hell or future punishment for disobedience, that man never was created for it or required it any more than the brutes: and last of all he denied the divinity of Christ. That was just the religion the people wanted.

All the scoundrels in the Colony hailed him as their Apostle. As I was passing the London Hotel one night, one of the lowest grog shops in Durban, I heard them giving three cheers for Colenso. But the good Lord, just in the height of the Devil's triumph, sent one of his own royal warriors to our aid. William Taylor landed at the Cape in 1867 and travelled overland to us, preaching and, through Jesus, bringing men into the fold all the way. There were a few of us who waited on God daily for the Holy Spirit to attend his services and our Prayer was answered. Oh such an ingathering as we had in Durban. I have seen more than 160 of a night at the penitent form. In 10 days there were added to the Church more than 300 souls. That was a grand victory that silenced the infidels. Colenso's party was beaten. The work did not stop when Mr. Taylor left us. Conversions went on day after day and the fathers took care of the children; they were secured until such times as they were able to run alone. If there was a weak one in the Flock we watched it so that the wolf did not get hold of it. My house was a mile from the Church where services were held in one room, which became too small for the congregation so that I had to knock down the partition wall to accomodate them. Such was the consequence of Mr. Taylor's 16 days work in Durban.

Yours truly
W. J. P.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M. Wednesdays—8 P.M.

To correspondents. H. A. G. Declined. The remarks on which your letter is based did not appear in the *Bombay Guardian.*

Epitome of News.

SATURDAY, JUNE 30.

—Soobhana Sooroobrao was yesterday sentenced to be hung for the murder of his wife.

—*Times of India*: The rejection of the Deceased Wife's Sister Bill by the House of Lords will cause general surprise. On Thursday night they threw out the Bill by a majority of five votes on its third reading. Last year the majority against the Bill was four. It is scarcely three weeks ago since the House of Lords agreed to the second reading by a majority of seven votes. On that occasion the House consisted of 323 members out of the 509 of which it is composed; on Thursday night only 285 peers voted, or thirty-eight less than on the previous occasion.

—The new hospital being built at Monghyr through the liberality of Mr. H. Dear is, a Calcutta paper states, progressing rapidly, and it is hoped that it will be publicly opened by his Honour the Lieutenant-Governor in August next, when there will be a little demonstration at the usually quiet station.

—The correspondent of a Madras paper says:—"Mrs. S. Ethirajulu, wife of the Rev. S. Ethirajulu, whom native Christians of Madras may still remember, a lady talking English very fluently and charmingly, and Europeanlike in her habits, except in her dress has been granted permission by Mr. Dhinaday, alu Nayadu, B. A., our enlightened Sub-Magistrate, to practice in his court as a private pleader in magisterial cases. She, at present, keeps a private girls' school here."

—The *Gazzetta d'Italia* publishes a remarkable article on Mr. Errington. After characterising his case as unmatched in the annals of diplomacy of all times and of all countries, it sets forth the peculiar interest it possesses for Italian Liberals. English public law not admitting of diplomatic relations with the Pope except as a temporal Sovereign, Mr. Errington, it points out, could only be accredited to his Court on condition of the British Government recognising the Pontiff's claim to temporal sovereignty within the Vatican and the other palaces and grounds assigned to him by the Law of Papal Guarantees, a claim resisted by the Italian Government and Courts of Law. The *Gazzetta d'Italia* insists, despite Ministerial denials, on the official character of Mr. Errington's mission.

Monday, July 2.

—The *Gujrati* says:—The time to claim a reward of Rs. 5,000 for the arrest of Kakoo Wadia, the absconding accountant of the Anglo-Indian Mills, expired on Saturday night last. Sir Frank Souter and his detectives who discovered the men guilty of poisoning Colonel Phayre at Baroda have failed to unearth Kakoo Wadia, who is said to meet and dine with his friends day and night and play *chowput* and chess with them. The Bombay police has lost its name. If Sir Frank Souter is desirous of learning public opinion of the matter let him put on the disguise of a native like his predecessor, Mr. Forjett, and find it out himself. There is a mystery attaching to the whole affair, and it is for the head of the Police to discover it.

—The *Indian Spectator*:—It is not easy to believe that a case of *kamalpooja* actually happened the other day in Kattywar. A Bania kills his family of eleven, one by one, all willing victims, in order to propitiate the gods. And lastly he kills himself. So goes the story. The authorities must be quite sure there has been no foul play. But *kamalpooja* is not so very rare in the country. A rite similar to *kamalpooja*, called *mansami* or some such sweet-sounding name, was practised till within the last few years in Rajputana. If two men quarrelled and the weaker saw no means of redress, he said he would perform *mansami*. Straightway would he go home, take up his young child and dash its head against the nearest stone, thinking, wretched fool, that the blood of his child would be on the enemy's head! The native states could not punish the crime, because the Brahmans ruled that like *suttee* it was allowed by the *Shastric* law-givers. Infanticide, however, became so prevalent, that Colonel Bannerman, then administrator at one of the smaller states, was obliged to set a stern example. He issued a proclamation urging that *mansami* was a barbarous crime and would, in future, be treated as murder. A case soon came to his notice in which a Brahman was implicated. The man was found guilty and in due course ordered to be hanged. What, hang a holy Brahman! The Mahajan threatened the poor Raja with an eternal curse. They moved earth and heaven to have the sentence at least commuted. The Raja wept like a child to be saved from the effect of that terrible curse. But Government and the Agency remained firm. The holy Brahman was hanged, and *mansami* at once went out of fashion. Not until we see a few more Brahmans sent to the gallows or the Andamans that the crimes of *suttee* and infanticide in various forms, and of persecution of remarried widows, will be effectually checked.

—*Times of India*; Kurrachee: The Beloochee fanatic who attacked a soldier at Quetta the other day has been treated summarily. On the second day there was an enquiry, on the third a trial, being proved guilty, the man was executed on the fourth day.

—Hoosein Effendi, a Turkish *hakim* has been sentenced to ten months' imprisonment for having caused the death of an old woman by kicking her.

Tuesday, July 3.

—*Times of India*; London, June 15: A movement is growing in the Southern States of America which may hereafter revolutionise not only the trade of New England, Lancashire and India, but of every cotton-producing and manufacturing country in the world. Southern experts urge that cotton goods made from cotton never compressed, the fibres, never broken by processes employed in straightening them after compression, will last twice or thrice as long as cloth made from the compacted bales of merchandise. A cotton thread made from material taken direct from the cotton field to the cotton mill will bear twice the weight of a thread of equal weight made from cotton which has been compressed six months. In other words, cotton mills should be built in the midst of cotton fields. The saving of the freights, according to Texan writers, is the smallest in the account of gains assured to Southern mills. A shirt made of Southern made cotton cloth is worth twice as much as one made in Lowell or Manchester.

—The proprietors of the *Melbourne Age* have despatched an exploring expedition to New Guinea.

—The Society of Friends has repealed the prohibition of the marriage of first cousins, which has been in force in that body for nearly two hundred years.

—The *Kohinoor* of the 20th ult. contains a long essay on the evils of infant marriage, in which an attempt is made by the author (who is a Hindu of Allahabad) to show that the practice is not sanctioned by the Shastras, and that but for the encouragements which it receives from the priests, it would have ceased to exist long ago. Almost all the evils incidental to Hindu life are traced to this source, which is credited not only with the ill treatment which the Hindu females receive from their husband's family, but also with the ignorance of the females whose early marriage prevents them from devoting a portion of their time to the improvement of their minds. The writer says that the Hindu females are treated more like cattle than human beings, and that they are disposed of as if they had no will of their own, or as if their future happiness was a factor too insignificant to be thought of, in considering the eligibility of a match. Girls of tender age are often married to men who might have been their grandfathers, on whose death, which often happens before the unhappy females attain the age of puberty, they are left widows with a dreary future before them, destined to be chequered, in the case of the more virtuous, by a transfer of their wealth to the priests; or by much greater evils in the case of those who have shaken off the influence of their friends and parents. Boys are also married at a very early age, and the consequence is that they soon become wrecks of their former selves. These are evils, says the writer, which the Hindus should spare no pains to put a stop to, if they would save themselves from the moral and physical ruin with which they are threatened; and he thinks that the Government would confer a great boon on the Hindu community making it penal for the males to get married before the age of 20, and for the females before the age 16—the limit fixed by the Hindu Shastras.

—In the case of the Parsee engine-driver who deserted his wife some time ago, and subsequently turned Mahomedan and married a Mahomedan woman, the Parsee Chief Matrimonial Court (Mr. Justice West presiding) yesterday pronounced a decree of divorce at the instance of the abandoned wife.

—Hicks Pasha telegraphed from Khartoum on June 11:—"All well; preparations making for Kordofan campaign, which demands 3,000 men and also more cavalry. Sennar has completely submitted. Negotiations are going on with some other chiefs belonging to the country west of the Nile."

—*Indian Chr. Herald*: All who know the version of the Bengali Bible now in use are aware that in his effort to give the Bengali Church a faithful and accurate translation Dr. Wenger adopted a style and a class of terminology less simple and less easily understood of the common people than was the case in the former versions. In the judgment of many the Bengali Church contains not a few men able to render valuable aid in the task of producing a version of the Bible which shall be to the people of Bengal what the English Version has been to the people of England. And with a view of giving the work of translation into the hands of the Church of Christ in Bengal, the Bible Society invited the leading members of the Bengali Christian Community to nominate a translation Committee. This was done, and eleven of the men in and near Calcutta, who stand highest in the confidence of the Bengali Church as competent to do this work have been appointed, together with five European Missionaries, making a Translation Committee of sixteen in number. The task given to this commitee is to produce a simple acceptable version which shall be easily understood by the common people and yet not vulgar nor rough in its language and to insure with the more certainty that the version shall be free from foreign idioms, the foreigners on the Translation committee have no vote in matters of idiom.

Wednesday, July 4.

—Speaking of the Native states of Central India, the *Times of India* says: Free-traders at home would be surprised to learn that, throughout a territory of not less than 75,000 square miles in extent, trade of every description is literally strangled by the imposition of duties on a scale and principle more suitable to barbarous rulers in barbarous ages than to enlightened native princes tributary to the British Government. Sir Lepel "Griffin gives a table of the duties levied on various varieties of goods passing the short distance of ninety miles between Neemuch and Jhalrapatan. From this we find that a cart with the carrying capacity of eighteen maunds would, if laden with English cloth, have to pay no less than Rs. 24-3 as transit dues over these ninety miles; if laden with sugar Rs. 18-11; and if laden with ghee Rs. 15-12. From the railway terminus at Ujjain to Jhalrapatan," says Sir Lepel, "the duties are equally onerous. Before a cart-load of cloth can leave Ujjain station Rs. 12-1 has to be paid to the Gwalior State. Indore then levies Rs. 2-8. The Agar district of Gwalior then intervenes, where no further duty is taken unless the cloth be sold, when of course, duty is levied. The road then passes through Tonk, and an outlying pergunnah of Indore, in each of which it again pays toll, and then enters the Jhalrapatan district, where it pays for the last time."

—Two bridges on the N. E. line of the G. I. P. R. one on each side of Raver, have been washed away. The Taptee, near Surat, is 42 feet above its ordinary level.

—*Indian Witness*: A party of eixteen Hindoo ladies met and had a long interview with Miss Thompson and Miss Cassidy, of the Salvation Army, at the house of Mr. Kalee Churn Banerjee, last Sunday afternoon. No refreshments were taken, and no gentleman showed his face. Mr. Banerjee's eldest daughter was interpreter. We hope this is the beginning of a blessed work.

—The Rev. A. Haas, S. J. Professor at St. Xavier's College, died yesterday morning of Cholera.

—Famine is reported in many districts of Asia Minor.

—*Overland Mail*, June 15th: The celebration organised in honour of Mr. Bright having been member for Birmingham for twenty-five years is being held this week.

The Prince of Wales, accompanied by his sons, went on June 13 to Portsmouth, where Prince George joined his ship, the *Canada*, and subsequeutly started on a cruise that will occupy about three years.

—A meeting of the minority of the Free Church Assembly opposed to the organ in church was held in Edinburgh on June 7, and it was resolved to form a Purity of Worship Defence Association, with branches throughout the country, and to adopt measures with a view to secure the reversal of what is described as the unsound decision of the General Assembly. Dr. Begg, Edinburgh, is at the head of the new movement.

—The *Ravenna* with English Mails left Aden for Bombay, Tuesday, 2 p. m.

—We thankfully acknowledge recept of the following:

G. I. P. R. Co's *Monthly Guide* for July, with Time and Fare Tables. Price one anna.

The *Indian Railway Travellers' Guide* for July, published at the *Bombay Gazette* Office. Price 8 annas.

Thursday, July 5.

—*Indian Churchman*: "The Ancient Hebrew Incription discovered at the Pool of Siloam in Jerusalem." By the Rev. A. H. Sayce.

Accounts of this inscription have appeared in the Journal of the Palestine Exploration Fund, and in other periodicals, but I have seen none equal in interest to the small *brochure* of Professor Sayce. The mode of discovery of the inscription is first given. "One of the pupils of Mr. Schick, a German Architect long settled in Jerusalem was playing at the pool of Siloam with some other lads, and while wading up a channel cut in the Rock which leads to the pool slipped and fell into the water. On rising to the surface he noticed what looked like letters on the rocky wall of the channel. He told Mr. Schick of what he had seen, and the latter accordingly visited the spot as soon as possible. An account of various copies of the inscription that have been made is then given, and also of the mode employed by professor Sayce to obtain as perfect a reproduction of it as possible. It turns out that the inscription is the oldest Hebrew record of the kind yet discovered, and paleographically antedates the Moabite stone.

A diagram is given shewing the correspondence of its letters with those of the ordinary Hebrew Alphabet, by the help of which it can be reduced to readable Hebrew words. The *translation* is then given.

"Behold the Excavation! Now this is the further side (or the history) of the *tunnel*. While the excavators were lifting up the pick, each towards his neighbour, and while there were yet three cubits to the mouth (of the tunnel) the Excavators were hewing. Each came to his neighbour at a measures's length? .....in the rock on high and they worked eagerly at (the) castle they had excavated (?) the excavators worked eagerly to meet each other pick to pick, and the waters flowed from their outlet to the pool for a distance of a thousand cubits from the lower part (?) of the tunnel (which) they excavated at the head of the excavation here."

The tunnel here alluded to leads from the Virgin's Fountain to the Pool of Siloam. It has been several times explored, and it appears that the excavators in various places missed their proper route, and had to hark back again, and get into the straight line which would enable them to meet their *collaborateurs* in the middle. It was evidently considered in the age in which it was executed a great engineering work, and hence the carving of the inscription at the lower end of it. The following note at p. 14 of the pamphlet is peculiarly interesting....."Dr. Neubauer has made two happy suggestions which are of great topographical importance. Instead of reading "*they worked eagerly at the castle they had excavated*" he reads "They worked eagerly at the excavation in Yerah." Now *Yerah* at once reminds us of the famous passage in Gen. 22 14 where Dr. Neubauer's suggestion justifies us in the rendering "of which it is said to-day, in the Mountain of the Lord *Yerah*. Here the name is identified with the Temple Mount, that is the very part of Jerusalem in which the tunnel was made. But more than this *Yerah* is the same word as *Yeru*, and *Yeru* forms the 1st part of the word Jerusalem. Since Melchizedek is called King of Salem, it is possible that the Western portion of Jerusalem was originally known as Salem, the Temple Mount being Yerah or Yeru, the enclosure of the two sites within one wall giving rise to the compound name Jerusalem.

—Baboo Soorendranath Bannerji, having completed his term of incarceration, was liberated yesterday morning.

—By an explosion caused by lightning in the Scutari Powder Magazine 150 persons, soldiers and civilians, were killed and 53 wounded. Two hundred barrels of gunpowder and 6,000 cartridges exploded, forty workshops being totally destroyed.

Friday. July 6.

—The following telegram has been received by the Government from the British Consul at Alexandria:—"Vessels can pass Canal without communication. Gibraltar at present admits such vessels, provided it is conclusively proved that there was no communication whatever. Malta will not receive them in pratique."

—Deaths last week, 440. By Cholera, 14.

—*Bombay Gazette*, Surat, 5 i. There is a great flood here. The river rose on Monday night, and continued rising on Tuesday.—The water began to fall on Wednesday morning otherwise all Surat would have been in danger.—The streets in places were flooded many feet deep.—The Collector and others went about in boats rescuing people and distributing food.—The Assistant Judge's Court-house was swept away, with part of the Adawlut compound. Many houses fell. Some lives have been lost. The exact number is at present unknown.—Great inconvenience continues, but the danger is past.—The water is falling fast.—No flood like this has been experienced for sixty years.—The railway is damaged on both sides of the town.

—There were 817 deaths from Cholera in the Ahmednuggur District last week.

—Fall of rain to date, Fort, 22 inches.

Selections.

SIR RICHARD TEMPLE AND THE NATIVE CHRISTIANS OF INDIA.

Sir Richard Temple, K. C. S. I., presided at a soiree in connection with the Baptist Missionary Society. His speech touched various points of great interest; but the testimony he bore to the moral influence of Christianity in India was especially valuable. Many facts recently reported evidence the progress of missions in that country. The statistics show, as we have seen, a steady advance. But numbers, we know, are sometimes deceptive. The old objection may still be whispered, that the work is superficial, and the native character not radically changed on Chrtstian profession. Sir Richard Temple meets this depreciatory criticism from his own observation, and few men are better qualified to speak from actual experience. Buddhism and Hinduism he regards as "waning and declining towards their ultimate fall;" but Mohammedanism is likely to last longer, as having a more rational foundation. Caste binds with iron fetters still, but those fetters are secular rather than religious. As to the missionaries, the average of ability "is improving year by year." Their relations with the natives are most satisfactory: they are in the van of every benevolent movement, and their counsel and aid are continually sought. "The character of the native Christians," said Sir Richard Temple, "is also satisfactory and worthy of the care that has been bestowed upon them; for I say—and there are hundreds of magistrates and merchants and other European witnesses who will bear me out in my assertion—that the native Christians are thoroughly well-behaved, that they are all the better in every walk of life for the Christian education and training that they have received. You will say, 'In what does this goodness consist?' I say it is shown in this, that they, without any exception, educate their children, and that the children so educated receive enlightened education in the greatest and sharpest contrast to the morally unhealthy and degrading education in which the heathen children are brought up. Remember, that it is a difficult thing in any country, even in our European countries, to induce every man to send his children to school. The native Christians of India, now to be numbered by hundreds of thousands, and before very long to be numbered by millions, send their children to school without any difficulty and without any exception whatever (cheers.) Again, in the attendance upon their churches the native Christian congregations are not surpassed in regularity by any congregations in Europe. You will find statistically that the proportion of communicants is remarkably great. You will also find that these native Christians are not, as some people at home may have told you, mere hangers on upon the skirts of the missionaries, or mere persons who live from hand to mouth; no, they are industrious peasant proprietors, holding their own little bits of land which they cultivate in their own villages; they hold the faith in hereditary tenure from one generation to another, and they have been often tried in times of mutiny and rebellion and have never apostatised (cheers.) Scandals of the Christian faith arise undoubtedly, but such scandals have never come from the native Christians. I say, taking them for all in all, these humble, unpretending people set an example that is worthy of imitation by their Christian brethren in Europe. (Cheers.) One word more about the native Christians. They support their ministry. They are poor, yet they are industrious; they are people who never drink, who never run into excess, who have their small savings, though they have not the advantages of the organisation of friendly societies, like we have in England, yet, nevertheless, every man saves a little, and out of that little he gives to the support of his minister, to the building of his chapel, and to the organisation of his Church." (The Sunday at Home.—June 1883).

ADDRESS BY MR. F. MURPHY.

AT EXETER HALL.

We are speaking to you, working men, tonight. Anything that is derogatory to the home is demoralising, and there is not a greater pest to the home than the drink traffic. I believe every man can make his home exactly what he likes. It is not the wages a man earns, but the way in which he expends them. I commenced house keeping when I was eighteen years of age, and I married for love. Let a man marry for love, and he can eat bread without butter, and drink tea without sugar. A man and woman who have married for love can cut an egg in two and eat it—half each. I married for love, and I worked for money. They said we were not rich, but if we did not have much we did not want much. The difficulty with me was, I didn't know how to invest. The little money I had I gave to my wife, and she acted as financier of the family. There was a balance on each week's account, and it was always on our side. Live within your means. Be honest with yourselves; do not get into debt, and do not mortgage your honour. Dignify yourself by labour. Better a ragged coat than a ragged reputation. *Live* right and you will *do* right. Do not transgress the laws of God. The moment you step outside God's laws, that moment you introduce trouble.

How drink affects working men; that is our subject. I believe that this Gospel temperance movement has done as much to make homes happy as anything that can be named. Let me tell you one thiug, that if you people don't mind, the Yankees will beat you in your own markets. They are sending their cottons and their tweeds into Manchester, and Canada is already doing the same; and all things that make, and that you ought, to sell to us, we are trying to sell to you. Now, why is this? It is because the capitalists of this country have not been able to keep their men steady. Your Saint Monday and Saint Tuesday, your decorating public-houses and putting gilt letters, and putting plate glass into their windows, and enabling those who keep them to ride in carriages, and to dress in silks and

satins, whilst your own homes go bare, and and your own backs and the backs of your family are poorly clad—all this is against you. Cut off the drink, sever yourselves from the public-house, and you may snap your fingers in the face of competition, and let America do as she pleases, for you could get along without her, and in spite of her.

There was a Yankee who was trying to introduce a superior form of steel into America, and he could not do it without the aid of a skilful Englishman, whom he found and pursuaded to go with him from Sheffield to America. This man drank in America, where he was making a pile of money. He was married, and had one of the most lovely little women in the city for a wife, but he did not treat her very well. He forgot his wife and children in the drink. On Saturday night he became a victim of drink to such an extent that at the store at which he dealt he was always known to buy a liver, and yet he was making £15 a week. Tom came in one Saturday night and as he wanted the least expensive article—a liver—he was the last served. Whilst waiting the butcher's pleasure the man came in at whose saloon he used to leave the better part of his £15—came in with nice overcoat, hat and trousers to match, and kid gloves, smoking a 15 cent cigar. The butcher, leaving Tom to his own devices, was all attention as the great man gave his order. "Cut me, thick, five pounds of tender lean steak!" "Yes, sir," said the butcher. "You need not wait, I will sent it up to the house;" and off the great man went.

Then he turned to Tom and said: "I know what you want;" and he cut down a liver, put it into a piece of paper, and handed it to Tom. The scene he had just passed through impressed Tom, for he went away muttering, "Beefsteak—liver—5 lbs. of beefsteak cut very thick—liver. Tom said not a word that night at supper, but on the Monday following he refused to drink at the usual time, and whenever resolve began to fail he repeated "beefsteak—liver" The next Saturday with all his £15 in his pocket he went to the butcher's store. "Oh!" said the butcher, "I know what you want;" and he went to cut down a liver. "Stop," said Tom, "not a liver, but cut me, thick, 5 lbs. tender lean steak." The butcher was astonished, but he said, "You needn't trouble to wait, sir, I'll send it to the house." Working men, respect yourselves and other people will respect you. Tom purchased a large basketful of all sorts of provisions, paid cash for them, and ordered them home. He allowed them to arrive first, and, coming up shortly afterwards, heard his wife saying to the man: "They can't be for us, I'm sure there's some mistake." "No mistake at all," said Tom. Imagine the joy of the poor wife to see her husband reclaimed; and since then he has become a Christian man and the owner of much property.

The foregoing are but the outlines of a narrative that Mr. Murphy considerably amplified, and into which he introduced many pathetic allusions to drink-cursed homes. He concluded as follows: Cross the line that separates you from Christ and get under the saving power of God. Keep out of the public-house; take your money home to your wife and children, and be sober and brave Englishmen. We have just had a sweeping majority in the House of Commons. It is the beginning of the end. Let England not rest with her present victory. Let England be as uncontrollable in the great path of reform as the winds of heaven and as the restless sea until every country in this dear old England of ours (for it is mine as well as yours) has been saved from the drink curse.—(*Christian.*)

HOSPITALITY AT HULL.

Mr. S. Morley, M.P., who recently has said so much about the importance of evangelising the people, quoted the other day the saying of a distinguished man, to the effect that one of the gravest problems of the day is how to bridge over

THE GULF THAT SEPARATES THE RICH AND THE POOR.

We made a small attempt to do this the other night by fulfilling the Lord's command, —"When thou makest a feast, call the poor, the halt, and the blind, for they cannot recompense thee." The workers went down the courts and alleys during the week seeking out the poorest that could be found, and giving them free tickets to the tea. We issued 200 tickets, and received at the doors about 195, in addition to 50 workers, so that in spite of the "no clothes" difficulty and other things, nearly as many came as were invited. It is needless to say what sort of an appearance the company presented; let the curious get up a similar meeting and see for themselves. No one need be afraid of doing harm by bribing the poor to come, or helping the unworthy. No one need ask—"To what purpose is this waste?" The Master has settled these questions for us, and told us what to do.

AFTER A GOOD MEAL.

We held a mission service. We took care to make the service as lively as the tea had been, so that no one might regret staying. Addresses were given by several leaders and mission workers, as well as by the minister in charge. A good number of our new converts being present, it was thought well to use them as living proofs of the value of God's grace.

No. 1 told us how he found salvation a little more than a year ago at one of our services. He had been a great drunkard, although a young man, and a bad husband, as many present knew, for they were all neighbours together. But God had done great things for him. This man is now actively at work, and continually bringing in his old mates.

No. 2 was converted at the same time, and as he lives in the midst of the folks who were present, they all saw for themselves what religion can do. Fifteen months ago he went home the worse for drink, having spent all he had, and, knowing his little lad had saved twopence-half-penny from his Christmas boxes he begged it of him, and

WENT OUT AND DRANK IT.

Thank God, he had had no drink since. His house then was a wretched drunkard's home, and his wife and children miserable. He was glad in those days of a herring for dinner on Sunday, but last Sunday he had a joint of beef. Then, he had no clothes, now, he was well clothed. He has two seats in one of our good pews, is a most regular attendant at his class, and a tract distributor. This testimony impressed the poor people who heard it, because, alas! many of them were ill-clothed and ill-fed that day as the result of intemperance. Let us go to the public-houses for our congregations and workers.

No. 3 recommended religion from his six years' experience of it. Formerly.

HIS HOUSE WAS FULL OF SONG-BOOKS;

now there were eight or nine Bibles in it, and lots of hymn-books.

No. 4 said he could say the same as others. He had, until lately, got his living as a clog-dancer in public-houses, but since finding salvation, he had burnt his clogs and song-books and taken to reading his Bible every day. Since he gave up the drink he had increased his strength, for now he was able to get an honest living as a labourer and to work alongside with bigger men. Lately he had been selling "JOYFUL NEWS," and his companions have nicknamed him

"JOYFUL JACK,"

and he was content to bear the name. Some of the poor then present might say they had no clothes to come to chapel in; neither had he when he first came, For four weeks he came to chapel without a shirt on his back, and though he skillfully arranged his toilet so as to hide the fact, semetimes the arrangement gave way in an unlucky moment, and the secret was out.

No. 5 told us how drink had degraded him, and made him do unutterable things; but now temperance and religion had made him a good servant, a good husband, and a good worker.

No. 6 had been reclaimed from the same vice, and was able to confirm the previous testimonies.

Several of the leaders also gave short addresses, and earnest efforts were made to drive home what had been said. A lady tract-distributor told the poor women how she loved them, and that they knew it; she recognised them as sisters, and longed to help them; but oh, this awful drink! Her efforts to save both them and their husbands were foiled, because she could so seldom find them sober. Would they not give up the drink? At this point, all who had given it up were asked to hold up their hands, and keep them up. It was seen that all the leaders and mission-workers were on the right side, and so the others were asked to follow the example, and in proof of their willingness to hold up their hands. Then

THE PLEDGE-BOOK WAS INTRODUCED.

It was now too late to go on further, as many mothers wanted to get to their children; so after prayer we dismissed our guests. By the kindness of a friend, each one was presented with a copy of "JOYFUL NEWS," a gift which was appreciated, and which, in many ways, may do good in days to come.

Then we went home, more happy than if we had had a dinner-party or supper-party at our own house, because we had given an hour or two's pleasure to a couple of hundred poor creatures, in whose homes there is little joy, and on whose tables there is little food. Besides, we had cast our bread upon the waters, and we expect to find it again after many days.—H. T. SMART. (*Joyful News.*)

"A WORD OF CAUTION."

Capt. W. E. Smith, Hon. Secretary of the Evangelization Society, 21, Surrey-street, Strand, W. C., has issued a salutary "word of caution" to the evangelists of the Society, which should be read and well pondered over by all who are interested in the various agencies at work for the evangelization of the masses. We (*Record*) regard Capt. Smith's remarks as so important that we give them almost in full:—

"In many of the letters received of late there has been an attempt to estimate the results of the preaching of the Gospel, and to count the numbers of the so-called converts almost night by night. Such a system can only hinder the Gospel and be productive of sad disappointment, and I desire earnestly to warn all our fellow-workers against adopting or encouraging it. Is it not like I Chron. xxi. 2, 3? I heard lately of one of our evangelists praying God at one place he was visiting that, at the meetings he held, "a hundred souls might be distinctly manifested as converted." What warrant have we in Scripture for such a prayer? It is not in accordance with the teaching of our Lord in the parable of the Sower to count as converts all those who profess faith immediately after hearing the Word. If we honour our Lord's teaching we shall patiently wait to see, not which seed springs up, but which bears fruit, for it is to the fruit we are to look for the only true evidence of conversion. Moreover, I think it most unwise to urge those who are supposed to be saved, after a meeting, immediately to make public profession of their faith in Christ. Many under the impulse of overwrought feelings, and sometimes from a wish to satisfy the friend who presses them so hard, make at such times, in all sincerity, profession of a faith which they do not possess. Others receive Christ into their hearts by faith, but are quite unable to give expression in words to their new experience. It is impossible for us to read the heart, or to distinguish at the outset between

faith and feeling in others. Let us not then announce that such and such persons have been converted. Let us rather endeavour to preach, to explain, to warn so clearly that none may deceive themselves, nor be tempted to confess faith in Christ from passing emotion or excitement only, nor profess to enter His service without being prepared to renounce that of Satan. Conversion is not the fruit of passing emotion, but is the result of God's dealing with the heart and conscience by His Spirit through His Word, and we must see that our preaching is addressed to the heart and conscience, and not only or chiefly to feelings. If preachers realized the power of the Gospel, if they had more faith in the Lord Himself as intensely interested in the case of each individual soul—their chief desire and prayer would be that they might have grace and wisdom to preach faithfully, clearly, and within the comprehension of all, and they would be content to leave the result in God's hands. Be it our care then to make sure when we go out that it is indeed God's precious seed that we sow—God's own Gospel that we preach — then we may not doubt that the Holy Spirit will prosper it according to His own will, and cause it to bring forth fruit to the glory of God in the salvation of souls. Sooner or later, too, we shall have the testimony of a holy life corroborating the testimony of the lips, and showing unmistakably who are the true converts who received by faith the Word preached. To all my fellow-workers I earnestly commend these considerations."

TELEGRAPHIC NEWS.

London, June 29th: The House of Lords last night threw out, on the third reading, the Marriage of the Deceased Wife's Sister Bill by 145 votes against 140.—The House of Commons last night assented to the introduction of a Ministerial Bill for amendiug the Contagious Diseases Act.—The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that several Powers had replied in a friendly spirit to Earl Granville's circular of the 3rd January last, containing proposals relative to the free navigation of the Suez Canal, but that no understanding has yet been arrived at.—Mr. Horace Davey, Q. C., and another counsel, having decided against the claim of M. de Lesseps to the monopoly of the Suez Canal Company to construct a second canal, the British Shipowners have resolved to persist in urging that an English canal should be constructed.—Latest news from Egypt states that one hundred and twenty-nine deaths have occurred at Damietta within the last twenty-four hours. Cholera has also broken out at Tantah.

Paris, 29th: The Marquis Tseng has received a telegram from Shanghai, stating that in the course of their recent interviews in connection with the Tonquin question, M. Tricou behaved rudely to Li-Hung-Ch'ang, and that negotiations are now at a standstill.

New York, 29th: The United States authorities have ordered several families of Irish emigrants to be reshipped to Ireland.

London, 30th: Mr. Ince, Liberal condidate, has been elected by a narrow majority member for Hastings, int he place of Mr. C. J. Murray, who has resigned.—The Secretary of State for War, replying to a question in the House of Commons last night, said that every precaution had been taken against cholera reaching the British troops in Egypt.—The Agent of the Suez Canal Company has made an arrangement with the Sanitary Commission for the passage of all vessels through the Canal without touching Egyptian territory.—Austria France, Italy, Turkey, and Greece are enforcing strict quarantine for various terms.—Ten days' quarantine is enforced at Malta, and three weeks at Gibraltar.—The P. &. O. Company have made an arrangement for most of their steamers not to touch at Malta or Gibraltar.

St. Petersburg, 30th: It is semi-officially announced that the Russian Government is indisposed to mediate between France and China.

Cairo, 30th: The cholera epidemic continues unabated at Damietta, and is increasing at Mansurah.

Tunis, 30th: Owing to the outbreak of cholera in Egypt the Algerians and Tunisians have been forbidden to take any pilgrimage to Mecca this year.

Cairo, July 1st: Cholera has broken out at Samannoud.

London, 1st: Ten days' quarantine is enforced at Cyprus on all vessels from Egypt, and *three weeks* at Malta, not *ten days*, as stated in our telegram of the 30th ultimo.—The Count de Chambord is alarmingly ill.—Three weeks' quarantine on all vessels from Egppt is enforced at Gibraltar.—The steamer at St. Bernard from Bombay has been ordered to quit Havre, cholera having broken out on board.—Sir William Harcourt has introduced a Bill into the House of Commons for creating a local Government Board for Scotland.

Havre, 1st: The owners of the steamer St. Bernard deny that there is cholera aboard their ship.—The steamer Kate, which arrived at this port from Bombay on Friday last, has also been ordered to quit the harbour owing to cholera being discovered on board.

Paris 1st: The papers here attack England in connection with the cholera epidemic, imputing the outbreak to the laxity of the regulations in India.

London 2nd: It is reported that Sir Auckland Colvin will succeed Major Baring as Finance Minister in India.—The *Laily News* publishes a paragraph in this morning's issue stating that a strict investigation in Egypt has proved that the cholera there was not introduced from India.

Alexandria, 2nd: A death occurred here today, the cause of which is suspected to be cholera.

Cairo, 2nd: One hundred and forty-one deaths at Damietta, 14 at Mansurah, and 5 at Port Said took place yesterday from cholera.—The troops forming ths sanitary cordon have been strongly reinforced.

Paris, 2nd: The Orleanist Princes are holding a council here in consequence of the serious illness of Count de Chambord.

London, 3rd: Mr. Gladstone replying to a question in the House of Commous last night, said that Her Majesty's Government had decided to disallow the annexation of New Guinea, there being no reason to fear that it would be annexed by any other Power.—Mr. T. M. Healy has been elected member for Monaghan, defeating Mr. Munroe, the Conservative candidate, by a majority of 365 votes.

Cairo, 3rd: Arrangements have been made to burn those parts of Damietta which are infected by cholera.

Paris, 3rd: No hopes to entertained of Count de Chambord's recovery.

Teheran, 3rd: It is reported that a treaty has been concluded between Persia and Russia, regulating the north-eastern Persian frontier. Persia retains Khelat-i-Nadiri, and consents to surrender all refugee Turcomans in Persia, while Merv, in the treaty, appears to be considered as Russian territory. If other Powers protest against the treaty, Russia undertakes to reply to them.

London 4th: Lord Granville, replying to a question in the House of Lords last night, said that it had been completely proved that the cholera in Egypt had not been introduced from India. His Lordship read a letter from Sir William Gull, stating he believed that the cholera would soon subside and that the disease was not epidemic.

Cairo, 4th: The cholera still continues to spread, and the mortality is daily increasing.

Antwerp, 4th: Five days' quarantine will be enforced on all vessels arriving at this port from India.

London, 5th: The Indian Troopships will go to India next season *via* the Cape.—A fearful disaster occurred yesterday at the launching of the steamer Daphne on the Clyde. On reaching the water, the steamer overturned and 131 people were drowned.—A meeting under the presidency of Mr. Bright was held at Exeter Hall yesterday to promote the Poona Ryots' Bank. Mr. Bright warmly supported the scheme as being a satisfactory solution of a question which was of constantly increasing importance.—The Right Hon'ble gentleman said that the scheme was calculated to remove discontent and to add to the prosperity of the country.

PASSENGERS SAILED.

Per Str. *Berenice*, 29:

For Brindisi—Rev A Weld, Rev E Gabriel, and Rev A Everarrd.

For Trieste—Rev F Geron, Mr F Wellnecker, Mr T. Foster, Mr P D Shroff, and Mr Bremermann.

Per Str. *Raffaele Rubattino*, July 2:

For Genoa—Major Keays, Captain Kitchener, Mr R Proctor Sims, Master H McCormack, Mrs Griffiths, Mr and Mrs Gordon Pereira, daughter and one child, Mr H Mainwaring, Mr F Massotti, Mrs Gordon, Mr Chas Salmon, Mr G Olcese, Mr John Brake, Mr C Ahron, Mr F Muraglia, Mr E T Fox, and Mr Cassum Mahomed and 2 friends.

For Aden—Mr and Mrs P E Laitao.

For Port Said—Mr and Mrs Leone.

Per P and O Str. *Balarat*, 3:

For London—Dy Surg-Genl W M Beatson, Mr Townsend and 2 daughters, Mr R Macan, Mr D Wilson, Master C Collins, Mr Manockjee Nusserwanjee, Mr and Mrs D Berger, Mr Graff, Mr G H Rutter, Mr J Bain, Mrs Shanklin, Mr W Burrowes, Miss Burrowes, Mr J Shepherd, Miss Stannus, Mr E Foster, Mr S Begg, Mr and Mrs Woodman, Miss Woodman, Mr R Thomas, Miss Bealey, Mr and Mrs J Dives and 2 infants, Mr G Madeley, Mr E S Flin, Mr J Maclean, Mr Edward Eggleston, Mr John Aikman, Mr A Ashwood, Mr Turner, Mr F L O'Callaghan, Mr Upcott, Mr C Connors, Capt G S P Hornby, Lieut R D Loudon, Capt Beaver, Miss E A Cook, Mr W J Thompson, Mr and Mrs J Hedley, Mr and Mrs Blight, Mr Braddell, Mr J A Anderson, and Mr A J Macbay.

For Brindisi—Hon H S Cunningham, Mr Mackenzie, Mr and Mrs C Gray Dinsmore, Mr and Mrs G E A Ross and child, Lieut R H Jennings, Mr R J Wood, Mr A P Reid, Mr C P Leggatt, Major J F O Boughey, Major Brownrigg and Mr J Macgregor.

For Venice—Major and Mrz J Robertson, Mr A Guggenheim, Mr D H Glade, Mr and Mrs Brook Smith, Mr and Mrs Charlee J Ponsonby, Mr A Bertrand, Mr W M Macdonald, Mr R Hill, Mr E Whileaway and Mr Connolly.

For Gibraltar—Major A G Creagh.

PASSENGERS ARRIVED.

Per P and O Str. *Malwa*, 3:

From London—Mr Acklom, Mrs Moylan and son, Mr Dansey, Mr Kerr, Col D Grant, Mr B Carr, Mr J Mym, and Mr Harwood.

From Brindisi—Dr Baithi, Mr Fawcett, Mr and Mrs Sheppard, Miss Sheppard, Lieut-Col Johnson, Mr Pringle Mr Finlay, Mr Whittal, Lieut-Col Repton, Mr Mensis, Mr C Metcalfe, Mr Boss, Mr J Andrews, Major W F Butler, Mr Neville, Mr Roper, Mr A F Mackenzie, Lieut-Col C Grant, and R B Macnaughton.

From Venice—Mr Macdonald.

Domestic Occurrence.

BIRTHS.

OSBORNE:—June 28th at Mr Glover's, Khetwadi the wife of Mr Charles Osborne of Igatpuri, of a son.

COULSON—July 4th 1883. The wife of T B Coulson of a son.

DEATHS.

BENNETT—July 1st, at Marine Lines, Bombay, suddenly, Julia Caroline, the wife of Lieut. E A Bennett, 1st Battalion, Middlesex Regiment, attached 10th Regt Bombay N L I, aged 23 years.

FLOYD—July 1st, at Cumballa Hill, W H Floyd, Telegraph Superintendent, Great Indian Paninsula Railway, aged 22 years.

SORABJEE—July 3, at his residence, Grant-road, Hormusjee Sorabjee, Bookseller, of Medow-street, aged 54.

"BOMBAY GUARDIAN."

Subscriptions received from 30th June to 7th July 1883.

W. A. Collins, 31st June 1883, Rs. 3; Frank Pearcey, 31st December 1883, Rs. 7-10; Rev. Ch. Warth, 30th June 1884, Rs. 7-10; Surgeon-Major Jayker, 31st July 1883, Rs. 30; James Penny, in part payment, Rs. 10; Rev. J. C. Miles, 23rd July 1883, Ans. 10; Mr. Wright, 30th June 1883, Rs. 1-8.

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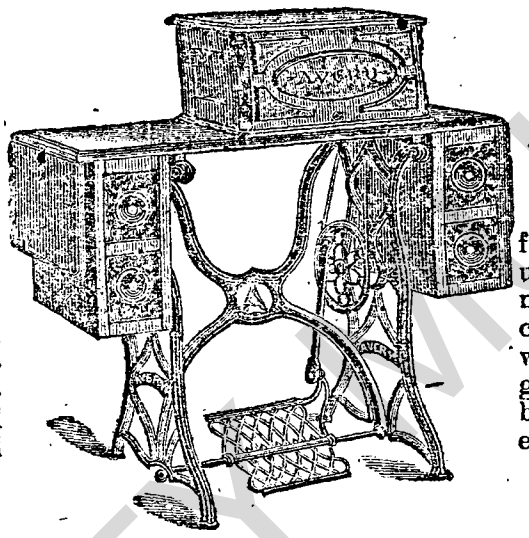

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